

be limited. In virtue of his finite faculty he would have a finite field of view. Facts needed to avoid wrong decisions would sometimes lie beyond his field of view as they do beyond that of other men. To the child, or to the adult of some untaught land, the apparent unity and fixity of yonder star which nightly draws his gaze necessarily seem real. All the appearances within the range of his faculties favor the impression. The great facts which prove its incorrectness lie beyond that range. It is only the cultivated philosopher, standing on the shoulders of many generations, or some pupil of his, who can see in that twinkling point a multiple star, wheeling through the abyss on elliptic curves whose immensity terrifies the imagination. Such instances lie in bulk around us, and in hosts above us. If, then, existing men often err from ignorance of facts which lie beyond the scope of their faculty, and even the wing of their fancy, and if a morally perfect man would be liable to a like ignorance because having like limitations, then it follows that we might expect to find mistakes in one who has always been morally perfect. Complete goodness would, doubtless, give our intelligence a much larger orbit; but it must still leave it considerably short of the infinite, or even the angelic. Limited faculties must, from their very nature, understand many things superficially. The subjects of human thought are of all degrees of difficulty, from that which is above the comprehension of an angel to that which is level with the capacity of a child. Hence an intelligence with given bounds must know some things well, others poorly, and still others not at all. But how often does mere superficiality of knowledge show itself a fruitful source of mistake! A very large fraction of the errors of the world may readily be traced to this source alone. To see some things imperfectly is, sooner or later, to see many things erroneously.

Yonder is a man whose feeble powers scarce lift him above idiocy. Yonder is a child whose faculties are as yet unfledged. Would these be infallible, even if they had never sinned? Would it be impracticable for some man of mature and subtle genius to impose on their weak intelligence sophistry for sound argument and glittering falsehood for pure truth? It is plain that if such persons were left entirely to their own resources, these resources would be insufficient for their protection. No virtue, however magnificent, could save them. The great and resourceful genius could readily make the worse appear to them the better reason, and so paint and apparel error as to make her pass for heavenly truth. Is it unfair to infer from the almost idiot and child to the usual men and women of the world? To angels we are all children. What causes the mistakes of the child? Is it not the disproportion of his mental strength and skill to the difficulty of the subject on which they are employed, and to the power of that adroit and commanding intellect which lays itself out to mislead and victimize? There are questions of actual speculation quite as much above the master minds of mankind as the question on which the almost idiot mistakes